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CALVINIST CONTACT

33RD YEAR OF PUBLICATION NO. 1613 SEPTEMBER 30, 1977

FOCUS

Religious education convention

ST.LOUIS (EP) — More than 1,200 participants are expected to attend the 1977 international convention of the Religious Education Association of the United States and Canada (REA) on Nov. 20-22.

The interreligious association, founded in 1903 "to promote religious and moral education" will observe its 75th anniversary year in 1977-78. Religious Education and Spiritual Quest is the theme of the 1977 convention which will have speakers representing a wide variety of religious backgrounds.

Fewer deaths boost average age

WASHINGTON, D.C. (EP) — An unexpected decline in the recent number of deaths has forced the U.S.Bureau of the Census to revise upward its projections on the median age of the population.

At the time of the 1970 census, the median age of the population was 27.9 years and it was estimated to be 29 in 1976. The latest report now projects that this figure will range from 32.5 to 37.3 years at the beginning of the 21st century.

The U.S.report said the number of persons 65 and older is projected to increase from an estimated 22.9 million in 1976 (10 per cent of the population) to about 31.8 million in 2000 (12 per cent of the population).

Thousands oppose "Soap"

NASHVILLE, TENN.(EP) — Thirteen ABC affiliated stations in 10 different states did not broadcast the Sept.13 opening episode of "Soap", the Christian Life Commission of the Southern Baptist Convention has learned.

Some 12 other stations which have joint affiliation with ABC and another network will not air the controversial new show either because it is unacceptable.

Even though "Soap" was considered the most watched program on the night it made its debut, the program has drawn the wrath of a wide cross section of religious groups.

The National Council of Churches, the United Church of Christ and the United Methodist Church protested the program. Similar groups in several Canadian centres also aired their objections to local stations which had planned to air the "parental discretion" program.

Family Food Factory

VANCOUVER, B.C. — Food for the Hungry, an international relief and development agency, has announced the development of a self-help kit designed to help needy families in the Third World.

"We call it C-3," says Dr.Larry Ward, the organization's president. "It's a cooker, a container and a cabinet. The cooker utilizes solar energy, the container is suitable for hydrophonic (soil-less) growing and the cabinet is designed not only to store and dry food but to recycle wastes and even purify water.

All of the items, described as a family food factory, are made of fibreboard-type materials. The kit will cost under $35 and there are plans to produce them eventually in the developing nations themselves so that the costs can be further reduced.

Corner of Main St. and Broadway in Guatemala City. See page 3.

This is my Father's world: the school, the city, the province

by Nick Van Duyvendyk

Mr.Van Duyvendyk is assistant deputy minister in the Veterans Affairs department of the federal government and chairman of the Ottawa Board of Education. His election and re-election to the public school board came as a result of his proclaiming God as the foundation of life.

A new school year has begun and our children have settled in, some anxiously and some eagerly. Have you settled in too? Are you looking forward to a quiet fall and winter or do they promise to be busy too?

May I talk for a spell about something that weighs rather heavily on my mind? It is the question of our place, our task in this world, and I am reminded of that unforget able hymn: This is my Father's world.

It sounds so triumphant, so confident as though you just made a marvellous discovery, a discovery which had to follow after you read Romans 8:17 - "And if the children, then heirs, heirs of God and joint heirs with Christ."

To round out the question I must take you back some 25 years when many people from The Netherlands arrived in this country to begin a new life. They came with many ideals, hopes and ideas and, even if they did not always acknowledge it, the Lord brought them into a good land and made them live in cities which they did not build and gave them rich harvests from lands which they did not clear. And now the lands are no longer hostile and the cities are no longer foreign, the country is their country and we call it home.

Is that the end of the story? Can we now settle in?Can we continue to refer to Canadians as 'they' and seek our strength in our isolation? Or must we accept the responsibility that comes with such blessings as a rich harvest, a wide open country and children who have been trained to be leaders in our nation?

You see, there is my difficulty. We sing 'This is my Father's world' but do we also practice it? Do we as heirs claim that world for Him, our Father? Do we lay claims to the school, the city, the province, justice and so many other vital areas in our society? Do we act as heirs who are to reign with Christ?

Education

Let me mention education as an example. Education in Canada accounts for about 50 per cent of all local government spending and about 30 per cent of provincial government spending.

That the school is an important factor in our life is possibly best illustrated by a recent observation of Ontario's minister of education: 'Moral convictions and values govern the personal relationships of people as laws govern our public actions. I believe that schools must increasingly plan for the inclusion of moral education in their programs. Schools do have an important role to play in focusing on character building, ethics, social attitudes and moral values and principles.''

This is my Father's world. And the school? Do we know how it is governed, how it operates, how we as parents are held responsible for it by the society, yes by our Father?

There are so many facets of the educational process in which we as parents, as heirs, must be involved. There is the development of curricula, the development of health and sex education programs, the school library and the material it offers to the students, particularly in its role as a supplement in the education of young formative minds.

We live in a period in which abusive and gutter language is often prized as an honest expression of true feelings and as a sign that a person is really interacting truthfully. We as heirs know that this is not so and that our Father wants us to instill in our children the desire to pursue that which is good and pure and wholesome even though it may not be a popular attitude in the classroom.

Then there is the setting of evaluative criteria which have sufficient comprehensiveness, specificity, and validity to be useful in judging the effects of school programs.

I am sure by now you have read long enough and that my question has become quite clear. But let me give you one more example.

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NEXT WEEK

France's Reformed seminary

VIEWPOINT

Emptying our pail of water

The red-headed toddler pushed his empty, plastic pail into the deep puddle and pulled it up as it was overflowing. He tugged at that pail until its fragile handle was bent. The weight of the water was too much for the pail and too much for the boy.

He coldn't move it but he didn't want to give up any of that water either. He tugged and pulled until he sat down on a rock in exhaustion. The freckled lad walked to his pail for one final effort....but it would not budge. Finally he tipped the pail so that some water ran back into the puddle. It was still too heavy. Then he poured out a bit more water until he was able to carry his burden. He moved slowly and cautiously but finally reached his destination.

When you're older you tend to know what your limits are, at least when it comes to carrying water or picking up other heavy loads. And occasionally, in a fit of exhuberance, we attempt to tackle too much and we end up with a sprained back.

We can liken that story to Pilgrim's Progress by Bunyan as he carried his burden of sin on his back. You know that story.

I suppose we all tend to think of that story around Lord's Supper time. September is the month for that. Psalm 68 is a soul-searching psalm by David. It talks about war and enemies and fire. But it also talks about God's power and strength and love.

In the middle of that psalm, in verse 19, comes that banner of strength: "Blessed be the Lord who daily bears our burden." In the middle of those battle cries God bends down beneath our burdens. And He does it daily, as the psalmist says. Every day our burdens are made light.

We are always reminded of that as we prepare for the Lord's Supper and we tend to think that our burdens can only be lifted at the Supper.

The sacrament serves merely as a reminder that those burdens are lifted each day from our shoulders. And those burdens can weigh quite a lot some times. We know that and we experience that.

But I think of that red-headed boy with his pail of water. God will not allow us to carry more of a burden than we are able to carry. Though some people may carry more burdens than others, yet everyone has his load to bear, as much as he can carry.

God will not give His people an overflowing pail of burdens so that we are unable to move. We carry what we are capable of carrying.

But our Lord tells us through David's song that we do not have to carry those burdens for a lifetime - not even from one Lord's Supper to the next. He bears our burdens daily.

Just what are our burdens. They are as varied as there are opinions within your church. We have burdens of personal sin; those known only by God and you. There are burdens of sin against your neighbour. There are burdens of sickness, either your own or of a loved one. There are burdens of broken homes, poor marriages, alcoholism. Burdens in the form of pressure at work, in business, in school, at home, within the church. The list stretches the width of your heart.

We have our burdens to carry, some more than others. But we can come to our Lord at the end of each day with our "pail full of burdens" and we can put them down at the foot of the cross and say "forgive my sins". It seems so simple and God has said that it would be that simple. The Lord's Supper reminds us of that but it is something that we can do daily.

"Blessed be the Lord who daily bears our burdens."

by Keith Knight

NEWSVIEWS

Does your daughter drink?

SASKATOON — Most Senior elementary (junior high) and secondary students drink alcohol, according to a report on drinking habits and behaviour of Saskatchewan adolescents.

The survey by Bob Heatherington of the University of Saskatchewan included 1,500 students in grades 6-12 across the province. Some 95 per cent of the students had experience with alcohol, 38 per cent were abstainers and 23 per cent were problem drinkers or drank heavily.

The problem stems from a number of things. Most provinces have lowered their drinking ages in recent years, down to 18 or 19 from 21. When an 18-year-old is given a legal right to drink, it automatically involves youngsters 15 through 17 as well, and that brings alcohol into the schools.

When the legal age was 21, liquor and alcohol was not even talked about in secondary school because all students were too young to become involved in it. The legal age in Ontario was changed a few years ago to 18 years: they could vote and drink and go to war. But when the age of majority (as it is called) was reduced to 18, it created an entirely new problem for schools and other related educational institutions.

That lowered age also changed the habits of youth groups within the church. They used to go out for a coffee or a root beer a few years ago. Now, Christian young people flock to the bars or pubs or licensed restaurants. It's unhealthy.

Recent recommendations to Ontario's Conservative government call the age of majority to be increased to 19. It comes in the wake of increased accidents among young drinking drivers and also because of an increase in alcoholism across the province.

The results of that Saskatchewan survey are startling. The students questioned were from grades 6-12, ages 12 through 18. Most of those students already had experiences with alcohol and almost one quarter of them were considered problem drinkers.

A supervisor of a centre for problem drinkers said "the difficulties lie with an affluent society and possibly the increased pressure on students today compared to 10 years ago."

I can't believe that young people 12-18 years of age have to turn to alcohol because of increased pressure on them. They turn to alcohol out of boredom. They have nothing else constructive to do so they sit and drink.

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Calvinist Contact is owned by Guardian Publishing Company Limited, 99 Niagara St., St.Catharines,Ont. The paper is mailed each Thursday preceding date of issue. Display advertising deadline is Monday noon preceding date of issue, classified advertising deadline is Monday noon preceding date of issue.

Subscriptions
$8.00 for one year and $15.50 for two years. Member Audit Bureau of Circulations. The views and opinions of the writers and advertisers herein do not necessarily represent the position of the editor or the editorial council. All copy may be edited, condensed or refused for publication. Anonymus contributions will not be published.

Agri business course offered at Dordt

SIOUX CENTER, Iowa — For the first time ever Dordt College will be offering on-campus agriculture courses and a new agri-business major this fall.

A former agriculturalist in Mexico, Duane Bajema, 28, will be teaching the agriculture courses. Bajema worked from 1971-76 under the auspices of the Christian Reformed World Relief Committee (CRWRC) on the Mexican mission field.

The college will offer nine agriculture courses, plus a series of special topics courses that will vary from year to year according to student interests and staff strengths. It had offered four courses at Northwest Iowa Technical College in Sheldon, Iowa, which it will now discontinue.

In addition to requiring eight agriculture courses for an agri-business major, Dordt will also demand five business or economics courses - including Principles of Marketing, Fundamentals of Accounting and Federal Income Tax Accounting - and either two biology or two chemistry courses.

Dr. Louis Praamsma's regular The World Around Us feature will resume in a few weeks. Dr. Praamsma is vacationing in Europe.

Agri-business majors have to take at least one semester of practicum, in which they apply the principles of agriculture and business in an off-campus assignment. A contract would be written up with, for example, a grain elevator, stating that the student must be taught a specified list of principles and skills.

Bajema said trying to establish a Christian program challenges him. One of the concepts he wants to emphasize is "subduing the earth to God's glory instead of exploiting and raping it for our own selfish gain," he said. Such a concept, he said, would lead to the touchy questions of which, if any, pesticides and insecticides can be used.

In 1971 the CRWRC gave Bajema and his wife Janet the Mexico assignment, exploring ways they could help missionaries who had not been trained in agriculture or medicine.

After learning Spanish for a year at the Instituto Mexicano-Norteamericano, they decided to set up an institute to train the peasants there in all areas of agriculture and health.

The Bajema's set up an incentive program to make sure the peasants applied their new knowledge.

This is my Father's world

Continued from page 1

In 1974, after much prayer, we in Ottawa participated in the election for the public school board. We felt that we should gradually build up a certain rapport with the public so that dialogue would become possible and useful. I confess that we did not proceed entirely on the strength of Ephesians 3:20: "Now unto Him that is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us." And did the Father ever make us look sheepish.

Against all predictions our candidate was elected by a good majority on a platform which clearly indicated that he claimed the school for his Father. In 1976 the same candidate was re-elected by a large majority and is now chairman of the school board, elected by the trustees!

During these three years there were so many opportunities to claim and to witness, both in attitude and in action and so many blessings that if ever we were in doubt, the Lord has made it abundantly clear that He put us on this path.

"Fear not," we've read in Isaiah 43:1, "for I have redeemed you, I have called you by name, you are mine", and in 1 Peter 2:9: "You are a chosen race, a royal priesthood, God's own people." This is my Father's world. Not somebody's father, not an unknown, all-wise, majestic being in the universe. No, my Father who walks with me and talks with me. And in this world, my Father's world, I am not just along for the ride as a friend. No, I am an heir, a child of God. And therefore we must claim also the public school for Him and all the other areas which are so vital in our society.

In November, 1978, fully a year away, there will be a municipal elections in our village, town or city. What will you claim for our Father? Seek earnestly His will and lay your claim confidently as heir. If this is the school, keep informed during the coming year, join parent-teacher associations and take an active part in them, attend public school board meetings, contact personally or by correspondence the members of your public school board and look into their background and philosophy.

Seek prayerfully the support of fellow Christians and be prepared to serve the Lord as a trustee, if He calls you to do so and run as a committed Christian.

He is able to do exceedingly abundantly above all that we ask.

World Missions

Dear hearts and gentle people

by Al Collins

Kids rely on daily provisions of Canadian powdered milk, supplied by Food for the Hungry.

Mr. Collins is director of information services with Food for the Hungry

These words were found on a scrap of paper in the pocket of Stephen Foster at the time of his death. The beloved composer was likely planning a song of tribute to the 'folks' he so dearly loved. Today, those same words could well refer to the many thousands of dear and gentle people encountered by Ron Allen and Terry Norr on their return to the rubble piles that mark much of what still remains of Guatemala, 18 months after the worst earthquake to hit the Western Hemisphere. By our standards of adequate housing over a million people are still without proper shelter and most of the country still lacks necessary water and sanitation provisions. Minimum W.H.O., (World Health Organization) standards call for five litres of safe clean water per person per day, for all purposes.

In San Jose Villa Neuva, where the population has been swelled by displaced earthquake victims, 10,000 people have access to only discolored, disease-laden water. The supply weakly courses its way for eleven kilometers from the closest river - mostly through cattle pastures via an open ditch that is highly polluted by surface runoffs.

The mothers and young girls will be up at 3 a.m. to have access to a more abundant supply, as the brown stream drops into the cement tank; basins, plastic pails and the typical urn quickly dip into the supply and with a grace provided from years of experience ease it upon the top of a waiting head.

Clothes are fervently scrubbed until the typically brilliant colors of Guatemala show forth - almost as new (probably without detergents). Their toil does not remove the kindness from the lovely faces nor does your presence change their smiling eyes - deep set, dark and contrasted in a border of white.

You wonder at it all; questions rise in your mind as you watch a face dip down quickly and drink from the dark polluted water. Later, enquiries reveal, that sickness, disease and death have greatly increased since having to use such a drinking supply. The original pipeline has long since run dry from increased use upstream but there is a source of good water when funds and equipment are available to tap it.

Children line up at dawn to get daily family water supply.

Food for the Hungry International has been busy in many areas of Guatemala since the day of the earthquake with food and clothing distribution centres, medical and health maintenance clinics, and food-for-work recovery projects. Canadian Executive Director Ronald G. Allen, recently met with CIDA (Canadian International Development Agency) representative Raymond Lessard, various village councils, town mayors, and other leaders as to the continuing problems that thousands face in the earthquake ravaged provinces of this tiny and beautiful country of Guatemala.

On the outskirts of Guatemala City itself take the Pan American Highway (No.190 to many) for just a few minutes and then your eyes are arrested by row upon row of shanties. Shanties held together with a strategically placed nail, some binder twine, a piece of wire or supporting prop. Life here is unbelievably basic - it's a stark existence.

Visit these dear people, walk through the four foot wide aisle that divides Main Street from Broadway. Take a moment to notice that the dirt floors have been swept so often there's a shine that prevails. Please be aware of the fact that no flies buzz around the chemically treated latrines. As you speak through an interpreter (or use your Spanish) you'll see that morale is obviously high, with all the hardship.

Stop if you will, as Ron Allen did, to accept their hospitality, black bean soup (absolutely delicious) and some cooked fruit. Sit down on a borrowed chair outside a tiny home (10 feet by 12 feet) and learn a new appreciation for people and simple possessions.

When one realizes that before the quake, upwards of one million people had so much more, comfortable homes, their own cars, and, many even had all of their family alive. Within minutes all that changed. Most buildings in the city and villages were reduced to rubble. One hundred thousand were killed or injured. Normal life in a modern if modest country collapsed with an earth shattering jolt. Now eighteen months later the people work and they wait. How quickly can they gain back even 50 per cent of where they were, with what they had?

Terry Norr, chairman of the Food for the Hungry/Canada board, who accompanied Mr. Allen, states, "...the Guatemalans are an intelligent and strong willed people. It is not a question of if, but when, as to their standing economically strong once more."

Through a key Guatemalan couple, Food for the Hungry International representatives, Isai and Sheny Calderon, milk, nourishing food, and vitamins have been provided to the children, along with the establishment of centres for the continuance of nutrition and medical health services. As part of their ongoing involvement the Calderons share problems and priorities of a courageous people determined to help themselves.

As for Guatemala today, it can be summed up in the words of an aged tottering grandmother. At the time of the quake she said, "Guatemala will stand again!" You can believe it.

Ron Allen and Terry Norr returned to Canada convinced of the real need of these people, a reliable water supply, more adequate all-weather housing, all the related family services, and a timetable to effectively help them. Governments, organizations, the business community, and through the media, the general public will be reached for much needed support.

If you require further information, please write:
Food for the Hungry/Canada
Box 67800,
Vancouver, B.C.,
V5W 3W3

Isai Cableron, F/H Director in Guatemala [left] outlines his people's needs to Jerry Norr, Canadian Boar-' Chairman.

What about food for the hungry?

To feed the starving - Give emergency relief to those suffering disaster - Provide development aid to the poorest people - Food for the Hungry... a distinctive non-profit agency ....needs materials and your financial support.

You can help provide a needy world with your 'Love in Action' now -

Write for information - Ask for an audited statement - Send your tax deductible contribution to:

FOOD FOR THE HUNGRY
FH
P.O.Box 67800
Vancouver B.C.
V5W 3W3

CHURCH PAGE

Rev.J.Van Harmelen, 550 Leinster St., Woodstock, Ont. N4S 2R1

Life in Nigeria for a missionary nurse

by Frances Vander Zwaag

Miss Vander Zwaag is stationed at a medical facility at Kunav, Nigeria, caring for 125 in-patients daily, plus many more out-patients. The maternity division delivers about 900 babies per year. She has worked in Nigeria since 1955 and came from Bowmanville, Ont.

When the last rains drench the earth in Nigeria it's about the time snow first touches the ground in Canada. No more rain means better roads, but it also means that we have to economize again with the rain water collected in tanks supplemented by the brownish water coming from local wells. However, most of us have learned to live with this minor problem and we don't worry about it anymore.

Our large dispensary and maternity centre in Kunav has many joys and problems. The maternity section is the most joyful part of our work when happy moments occur, related to healthy new babies. We rejoice when newly trained midwives can start work in another village.

Sorun Adagi is one of our older midwives. Her father, Chief Adagi, was known as one of the cruelest rulers in the Tiv tribe. Finally he was hung by the British. Yet, Adagi must have been brave and clever, otherwise the Shangev clan would hardly have chosen him to be their leader and protector at a time when fierce border fights and slave raids were happening.

Chief Adagi's daughter became a Christian after the first missionaries moved into the Shangev area. As a middle-aged widow she came into one of our first midwifery classes at Kunav. With a determined look she soon mastered the art of widwifery. When six months of training were completed, she was sent out to the remote, non-Christian Ityoshin area where Rev. and Mrs. Tim Monsma were the first missionaries.

Sorun soon won the trust and friendship of the people. Although not all women would deliver in her maternity huts, many started to come to the antenatal clinics. If a woman died in child birth, tne men would bring the newborn baby to Sorun. With the kindest smile she would accept and take care of them. Even now she will buy tins of milk powder out of her own meager salary if no other money is available.

Today there is a well-built and efficiently run dispensary where there used to be a few huts which housed the medical work at Kunav.

There is also a church building with many members in contrast to the little shed half filled with children when the first mission work began. God's blessing upon Sorun's evangelistic and medical work of love has been a real contribution to the change in Ityoshin.

There are many midwives in the Tiv area. Not all of them have the same faith, talents and determination as Abagi's daughter, but through their work there is much less suffering among the "women with child before and when their hour has come". Many women have also learned more about God through the daily Bible messages in the maternity compounds.

In Kunav general patients have more problems than the maternity patients. Polygamy is still quite common. Young people set a bad example when some have to attend our clinic quite early with premarital pregnancies. A long and sad story could be told about each case. Satan's lie of sweet deceit may cause a woman to be barren, mocked and neglected for the rest of her life. To many Africans, children still mean "eternal life", future security and honor to the family.The value of a woman who cannot produce children remains low. It is good to see the outlook on life change when the people become Christians.

Besides giving health information we encourage our patients to accept God as Helper and Master in their daily life. God has been merciful to give us modern medicine with which many patients can be cured in our dispensary.

While our medical mission work in Nigeria still continues, we remember Jesus who patiently treated crowds of people and lovingly paid attention to people with leprosy, gynecological problems and sicknesses caused by a sinful life. We remember that God was gracious to women without children and we believe that He is still the Great Healer of people's soul, mind, and body in all the continents of the world. And it's a thrill to be used by Him to bring healing to those so much in need. The prayer support of all of you at home is very much appreciated.

CHURCH NEWS

CHRISTIAN REFORMED

Called

- as missionary to the Philippines (Prinsburg, Minn. calling church) Cand.Henry Smidstra of Toronto (Downsview),Ont.
- to Smithers, B.C., Rev. Paul Bakker of Rock Valley, Iowa.

Accepted

- as missionary to the Philippines (Prinsburg, Minn.calling church), Cand. Henry Smidstra of Toronto (Downsview), Ont.

Declined

- to Owen Sound, Ont. Rev. Dick C. Los of Peterborough, Ont.
- to Burlington, Ont. Rev. Jack Quartel of Ottawa (Calvin), Ont.
- to Belleville, Ont., Rev. John De Jong of Fruitland, Ont.

New clerk

Brockville, Ont.- Hans Steketee, R.R.2, Lyn, Ont. KOE 1MO

New address

Rev.Henry Smidstra, 35 Driftwood Apt. 505, Downsview, Ont. (416) - 661-2040(until Jan.1978)

Council meets

The Council of the Christian Reformed Churches in Canada hopes to meet Nov.8 at 8 p.m. and following days in Brampton (Immanuel), Ont. Nominations for an executive secretary should be mailed to Peter Zwart, Box 235, Grimsby, Ont. L3M 4G3. Classes in Canada are requested to delegate one minister, one elder and one deacon (preferably).

Rev.John Van Harmelen
Stated Clerk

Classis Eastern Canada

It is not necessarily true that classical meetings are always a dull and unnewsworthy affair. At the Sept.13 and 14 meeting of the Eastern Canada Classis of the Chr.Ref.Church in Montreal several items were acted upon that deserve mention.

It was a happy moment when our chairman, Rev. A.Dreise, congratulated ministerial candidate Bernard De Jonge upon sustaining succesfully the classical examination for ministry of the Word and Sacrament in the Chr.Ref.Church. Pastor-elect De Jonge will minister along with Rev.Jack Quartel in the Ottawa (West) church. The decision of classis to set aside Sunday, Nov.6, as Seafarer's Sunday was significant in illustrating the direct and immediate world wide ministry of this classis and Classis Quinte in the person of Rev. Hans Uittenbosch, the Montreal harbor chaplain. As the churches remember the seafarer's especially on the Sunday it shall also be a significant avenue of support to the harbor chaplains and Rev.Uittenbosch.

More emotionally overladen was the classis decision to accept the Montreal overture advising classis to set up a study committee to explore the mandate and authority of the Canadian Council of Chr.Ref.Churches. As the Council is not an ecclesiastical assembly (Church Order. Art.27) how and with what authority will it be able to function as a co-operative and deliberative body? At this time the classis could not approve the Council's pending plan to engage a full-time secretary. As an expression o; its positive endorsement of the idea of the Council in the Canadian context, the classis shall send three delegates to the proposed November 8 meeting in Brampton, Ont.

Rev.John de Vries Jr.
Stated Clerk

Classis Huron

The Vanastra Mission continues to be a matter of discussion and concern in Classis Huron. Much of the evening session of the September 21 meeting in Kitchener was taken up by consideration of continuing disaffection with classis' assuming financial support of the work. Some churches have refused participation. Newcomers to classis, Rev. J. Hellinga and the Rev. H.Van Dyken, were asked to examine the situation and report to a special November meeting of classis. Meanwhile, the churches are asked to reconsider their Vanastra support for 1977 so that Classis need not borrow funds to keep the mission alive in the next few months. It is estimated that the project in 1978 will cost classis $16-18 per family.

A much happier moment was the acceptance of the request of 33 families and several singles from the Clinton congregation to form a daughter congregation in the town of Goderich, which is about 12 miles from Clinton. Services were to begin in the Robertson School at Eldon and Blake, September 25. The new church is blessed with good leadership and evident vitality. Classis welcomed its congregation with thanksgiving to God.

The Committee for Revision of the Classical Rules presented its final report for adoption. There were no major changes, but the make-up of the pre-classical committee was changed to include the officers of classis and reporting procedures were tightened up. The interim committee will serve classis as nominations committee as well.

The new campus minister in Guelph, Rev. Ed Den Haan, was present for the first time, as was Pastor Van Dyken of Listowel. But four of Huron's churches are vacant. It was noted with appreciation that only one of the congregations continues to be aided by the FNC. Dr.E.Rubingh was on hand to address Classis on behalf of World Missions, encouraging more personal contact with missionaries through support programs.

John Koole
Stated Clerk

CANADIAN REFORMED

Called

-to Chilliwack, B.C., Rev.C. Stam of Brampton, Ont.
- to Cloverdale, B.C., Rev. J.Visscher of Coaldale, Alta.

FROM COAST TO COAST

ALBERTA

Brooks - CKBR..... 9:00 a.m. 1340
Drumheller-CJDV(Sat)8:30 pm 910
Edmonton - CHQT .. 8:30 a.m. 1110
Edson - CJYR ..... 10:00 a.m. 970
Ft.McMurray-CJOK 9:00 a.m. 1230
Peace River - CKYL. 7:00 p.m. 610
Taber - CKTA ...... 9:30 a.m. 1570

BRITISH COLUMBIA

Abbotsford - CFVR 11:30 a.m. 1240
Burns Lake - CFLD.. 9:15 a.m. 1400
Duncan - CKAY .... 7:30 p.m. 1500
Kamloops - CFFM-FM
(Sat) .... 10:00 p.m. 98.3
Langley - CJJC .... 10:05 p.m. 850
Osoyoos - CKOO.... 8:30 a.m. 1240
Penticton - CKOK... 8:30 a.m. 800
Smithers - CFBV.... 9:15 a.m. 1230
Summerland - CKSP 8:30 a.m. 1450
Vancouver - CJVB .. 9:00 a.m. 1470
Vernon - CJIB ..... 10:00 a.m. 940

MANITOBA

Altona - CFAM..... 9:30 a.m. 950
Boissevain - CJRB .. 9:30 a.m. 1220
Steinbach - CHSM .. 9:30 a.m. 1250
Winnipeg - CKJS ... 9:15 a.m. 810

SASKATCHEWAN

Estevan - CJSL(Mon.) 9:30 pm 1280
Regina - CKRM ... 10:30 a.m. 980
Saskatoon - CFQC(Sat)9:30 pm 600
Weyburn - CFSL(Mon)9:30 pm 1190

ONTARIO

Brantford - CKPC . 10:00 p.m. 1380
Cornwall - CJSS .... 8:00 a.m. 1220
Ft.Frances - CFOB. 10:30 a.m. 800
Hamilton - CKOC... 7:00 a.m. 1150
Kapuskasing - CKAP9:00 a.m. 580
Kingston - CKLC ... 8:30 a.m. 1380
Ottawa - CFGO ..... 8:30 a.m. 1440
Owen Sound - CFOS. 1:30 p.m. 560
Pembroke-CHOV(Sat)7:00 pm. 1350
Sarnia - CHOK ..... 8:30 a.m. 1070
St.Catharines-CHSC 7:30 am. 1220
St.Thomas - CHLO.. 4:30 p.m. 1570
Stratford - CJCS .... 1:00 p.m. 1240
Thunder Bay - CFPA 9:30 a.m. 1230
Toronto - CHIN-FM . 8:00 a.m. 101
Toronto - CKFH .... 9:30 a.m. 1430
Wingham-CKNX ... 10:30 am. 920

NOVA SCOTIA

Digby - CKDY ..... 5:00 p.m. 1420
Kentville - CKEN... 5:00 p.m. 1490
Middleton - CKAD.. 5:00 p.m. 1350
Nw.Glasgow-CKEC 7:30 a.m. 1320
Sydney - CJCB .... 10:15 a.m. 1270
Windsor - CFAB.... 5:00 p.m. 1450

QUEBEC

Montreal - CFCF ... 9:30 p.m. 600

NEW BRUNSWICK

Fredericton - CFNB 10:30 a.m. 550
Newcastle - CFAN .. 9:30 a.m. 790

FRENCH

BACK TO GOD HOUR PROGRAM IN CANADA
PERSPECTIVES REFORMEES

ONTARIO

CFML - Cornwall ... 9:30 a.m. 1170
CFCL - Timmins .... 9:30 a.m. 620

QUEBEC

CHRS - Montreal ... 8:00 a.m. 1090
CKLM - Montreal .. 9:15 a.m. 1570
CKCV - Quebec City 7:15 a.m. 1280
CHLN - Three Rivers 7:45 a.m. 550

THE BACK TO GOD HOUR
P.O.Box 5092, Ottawa, Ont.K2C 3H3

POLITICS

Christians for urban justice

This week we would like to share an exciting new avenue in political witness open to us. It is a possibility in which all of us can share even though its base of operations is in Boston.

The movement is Christians for Urban Justice [CUJ] which for some time has published Inside magazine, an evangelical christian monthly which addressed itself to society in a fairly specific way. It tries to do justice in the city and community in which it moved. The highlight was the publication of a book[let] of some 130 pages entitled "Desegregation in Boston." This was published at the height of the racial troubles in 1975 and sold out immediately.

They saw then that what was needed was a paper that was easy-to-read, practical and yet dealing with important issues of our time. After much sharing, testing and experimenting the first issue of "Direction" came out.

If reading is not your only interest,take a look at "A novel sort of a goal." What a concrete suggestion for your local congregation!

The Christian community has two crucial needs with regard to politics: one is the need to develop a Christian political mind, and the other is the need to translate that mind into effective political action.

While politics is a realm never ventured into by many Christians, a growing number are starting to become aware of their political responsibilities and are seriously examining the implications of faith for politics. A wide range of political viewpoints exist within the Christian community, due in large part to the failure to develop a uniquely Christian approach to politics, i.e. a failure to endorse a set of values distinct from these implicit in American liberalism. This lack of a Christian political mind, and the confusing cumbersome American political process itself present intimidating barriers to effective political action by Christians.

A response to these two needs is being made by a new monthly public affairs newsletter, *Direction*. Now in the intermediate stages of development, *Direction* is an outgrowth of the Boston-based service organization, Christians for Urban Justice (Roger Dewey, executive director). Four thousand copies of a mock-up issue were printed last spring and a sample issue is expected to be out this fall. Regular publication, contigent upon funding, hopefully will begin in mid-1978.

The ultimate purpose of *Direction* is to encourage Christians to become politically active. It will do this by informing Christians of relevant, current national and inter-national affairs, by stimulating critical biblical thinking on social and political issues, and by providing socially-concerned Christians with a rallying point which will help lead to more effective involvement at all levels of public life.

Unlike most other Christian publications, *Direction* is designed to bridge the gap between the theoretical and the practical. Along with news analyses and editorials, *Direction* will offer practical guides to political involvement. Readers will be informed of where to send for information and whom to write to about certain issues, how to organize politically, and will be offered suggestions about how to become involved in personal and collective ministries to the poor.

A unique feature is the Reader Response Card, through which readers can receive at minimal cost, research papers, clippings, voting records, analyses of current legislation, and other material gleaned from diverse sources.

The format and style of *Direction* set it apart from other publications as well. It will be composed almost exclusively of short items rather than lengthy articles, for reading ease. Its intended audience is diverse, including Catholics, mainline Protestant denominations, charismatics and evangelicals. *Direction's* point of view is that God does not have one favored form of government for humanity, just as he gives no clearly defined formula for Christian lifestyle, for worship, or for responding to the needs of the poor. There are legitimate options in each of these areas, as in most issues of public affairs. Assuming biblical Christians are seeking the truth, *Direction* takes seriously their opposing views and seeks to discover from them the weaknesses in its own positions and assumptions.

Direction is intended to serve as a tool for political action among Christians of all persuasions. It does not promote a single ideology, but seeks simply to be biblical in approach. Above all, it desires to encourage those who, out of a concern for the poor and oppressed, want to help to conform the world to the justice and righteousness of God's kingdom.

This article was written by a summer intern working with, CUJ.

For a sample copy write Christians for Urban Justice, 598 Columbia Rd., Dorchester Massachusetts 02125.

Christians speak out in municipal elections in Alberta

by Kathy Vander Grift

Miss Vander Grift is active in the Edmonton group which promotes a Christian approach to issues that face their city, province and nation.

The Edmonton civic election on October 19 will be an important one because the new council will decide on several long-range policies. Among these are a long-range housing policy, a revised general plan for the city, the proposed extension of rapid transit, and the city's position on a new regional plan. These decisions will affect the quality of city life for many years, so basic issues are important for voters to consider.

Undoubtedly Edmonton will grow, but Edmontonians must decide what kind of growth they want. For Christians the question is what kind of growth and what kind of city are most consistent with Biblical principles for people living together? The issues seem complex, but looking at a few problem areas reveals the basic choice in commitment.

Edmonton has taken a lead in high housing costs and shortages with the greatest strain on low-income families. Obviously the so-called housing industry, dominated by large developers, has not served the public need. Maximum profit is obtained in expansive, low-density suburban developments, which swallow large tracts of primeagricultural land each year,or in large, high-rise developments, which destroy older neighborhoods. Neither of these is conductive to human growth in community; neither of these meets the needs of low-income groups, who must then depend on crowded, minimum-standard low-cost housing projects. Will the new council continue policies conductive to the housing industry or will it develop plans which conserve land and building resources and provide help for those left out in the scramble for housing?

City policies can encourage or discourage the use of the automobile. Cars are one of the biggest energy-wasters; highway expansion and parking lots destroy farm land an ruin neighborhoods. Edmonton has made a good start on a rapid transit system, but present planning is still based on the automobile. Large, low-density suburbs with wide streets and huge shopping centers depend on the automobile and make public transit impractical. Freeway expansion, especially in the river valley, is still debated and there is a reluctance to adopt policies which discourage the use of the cars downtown and include incentives to use public transit. Again, the choice is clear.

The 1978 Commonwealth Games will be held in Edmonton, but provision of neighborhood recreation facilities is not a current priority. New residential areas face overcrowded schools and no community services. Older neighborhoods fight for their existence. And a Convention Center gets most of the attention. In community services, as in the other areas, there is a choice between giving priority to economic growth or to conservation of natural resources and the development of human potential.

Edmonton is in the enviable position of having some choice. While all the problems of major industrial cities are present, they are not yet unmanageable. And there is a choice in this election. Small but strong groups, including some Christians, are challenging the theory that whatever is good for business in Edmonton is good for human growth. While their policies and aldermanic candidates are often dismissed as idealistic and financially irresponsible, it is becoming increasingly clear that a shift in spending priorities would not increase unemployment and would provide a city where more people have a chance to develop their God-given potential. Unfortunately there is a less clear choice among the candidates for mayor. While there will be not a complete shift on October 19 hopefully more Edmontonians will see the need to elect candidates who put people before profits.

A novel sort of idea

I am presently exploring a novel sort of goal. I am trying to get two or three churches here in Boston to each 'adopt' a family that attends a poor black church that we have dealt with extensively. Each family would be a multi-need family, genuinely in the underclass and continually draining the church's pastor of all her time and strength. The commitment would be to work through the urban pastor, for everyone's protection, and to stay with it for five years! The goal would be to provide whatever legal, social, technical, educational, medical help necessary so that that family would become able to support itself and to contribute to its church and pastor. (This will be an expansion of our existing People Bank.) My goal for DIRECTION then would be to challenge each reader to convince enough people in his church to do the same thing that we could duplicate this in many other cities. We would publish whatever printed materials would help them and would either visit their areas or find someone nearby who could help select the church and the family to begin with. We would then use this experience as an educational experience and hopefully acquaint churchpeople first-hand with the need for political/structural change. ◻

De zingende kerk

De Moody Press in Chicago heeft eens een boekje uitgegeven met de titel: De martelaar van de catacomben, een verhaal uit het oude Rome. De schrijver van het boekje is niet bekend. Toen ik het een poosje geleden in handen kreeg en het eerste hoofdstuk las, werd ik getroffen door het slot dat een aantal meisjes als martelaren de arena laat binnenkomen met een gezang op de lippen. De zingende kerk!

Duizenden mensen waren samengestroomd in het Coliseum. Er was plaats voor meer dan honderd duizend personen. En ook de keizer zelf, Decius, was present. In het Coliseum werden de gladiatoren gevechten gehouden. Soms vocht de ene gladiator tegen de andere, maar ook moest een gladiator zijn kracht meten met een leeuw of een tijger.

Van 249-251 was er een vreselijke vervolging van de Christenen onder keizer Decius. Het einde kwam toen Decius zelf het leven verloor in de slag tegen de Gothen, aan het einde van 251 na Christus. Een groepje meisjes werd de arena binnengeleid, en van de andere kant kwamen de wilde beesten op hen af. De meisjes gaven elkaar een hand, en terwijl ze hun hoofden omhoog hieven zongen ze met elkaar een van de oude gezangen van de kerk: Voor Hem die ons liefhad, voor Hem die ons gewassen heeft van onze zonden door zijn eigen bloed; voor Hem die ons gemaakt heeft tot koningen en priesters voor onze God en Vader, voor Hem is de glorie en de heerlijkheid en kracht, in der eeuwigheid. Halleluja, Amen! Eén voor één werden de meisjes door de leeuwen verscheurd. Zingend gingen ze de hemel binnen, om daar liederen te zingen tot eer van de Drieenige God.

Johannes zag een grote schare, die niemand tellen kon. Al die mensen stonden voor de troon en voor het Lam, bekleed met witte gewaden en met palmtakken in hun handen. En ze riepen met luide stem: de zaligheid is van onze God, die op de troon gezeten is, en van het Lam! Zij zijn het die komen uit de grote verdrukking; en zij hebben gewaden gewassen en die wit gemaakt in het bloed van het Lam. Daarom zijn zij voor de troon van God en zij vereren Hem dag en nacht in Zijn tempel....en God zal alle tranen van hun ogen afwissen. En later schrijft hij: En de stem die ik hoorde was als van citerspelers, en zij zongen een nieuw gezang voor de troon en voor de vier dieren en de oudsten; en niemand kon het gezang leren dan de honderdvierenveertig duizend, de losgekochten van de aarde. En later: en ik zag de overwinnaars van het beest en van zijn beeld en van het getal van zijn naam, staande aan de glazen zee, met citers van God, en zij zingen het lied van Mozes, de knecht Gods, en het lied van het Lam, als volgt: Groot en wonderbaar zijn uw werken, Here God, Almachtige; rechtvaardig en waarachtig zijn uw wegen, Gij, Koning der volkeren! Wie zou niet vrezen, Heer, en uw naam verheerlijken? Immers, Gij alleen zijt heilig. Want alle volkeren zullen komen en zullen voor U neervallen in aanbidding, omdat uw gerichten openbaar geworden zijn. En het is geregeld, telkens weer: de lof en de heerlijkheid en de wijsheid en de dankzegging en de eer en de kracht en de sterkte zij onze God in alle eeuwigheid. Amen!

Wat een zingende Kerk!

Tot die zingende kerk moeten wij allen behoren. Door het geloof,door Gods genade komt u boven de zorgen van uw leven uit. U weet dat uw hemelse Vader bewogen is met uw gewonde leven. Dat hebben zij verstaan die gedurende de oorlog in Nederland hoorden dat zij zouden worden gefusilleerd. Het zou gebeuren in Scheveningen,en nog wel op het kerkhof.Zeventien mannen werden daarheen gereden.Toen ze er aan kwamen zagen ze het. Voor hen was een graf gedolven. Tegenover hen stond een vuurpeloton. In dat graf zouden hun ontzielde lichamen neerstorten als het peloton met zijn moordend lood hun hart had stilgezet. En in het aangezicht van de dood en het graf hebben ze gezongen. Je zegt: hoe is het mogelijk, maar je denkt aan die meisjes in het Coliseum, die zongen ook. En die zeventien hebben met elkaar gezongen dat bekende vers uit Psalm 43: Dan ga ik op tot Gods altaren, tot God, mijn God de bron van vreugd. Dan zal ik juichend stem en snaren tot roem van Zijne goedheid paren, die na kortstondig ongeneugt, mij eindeloos verheugt.

Dat is geloof, geloof dat verstaat dat onze Vader in de hemel bewogen is met ons gewonde leven. Dat is geloof dat zingen kan in het aangezicht van de dood en op de rand van het graf. En dat is Gods genade om zo tot de zingende kerk te behoren. En, het is onze roeping om er toe te behoren! "En ze zongen een nieuw gezang voor de troon". Als u het hier geleerd hebt, mag u het later ook in praktijk brengen. De kerk zingt immers eeuwig!

J.VanHarmelen

DE KEUS VAN 'T SMALLE PAD

49

een vervolgverhaal door Gé Verhoog

Hij ziet de verstelde kleding van zijn moeder, hij kan niet helpen dat hij in de stad, tijdens het examen, dames zag lopen in de meest weelderige kledij en dan moest hij aan zijn moeder denken in de oude verstelde kleding. Moeder, met haar knappe gezicht en nog ongelooflijk mooie figuur - wat zou ze een dame zijn in een mooie japon. Ze is toch ook een vrouw, ze zal toch ook wel eens iets moois willen dragen inplaats van de oude verstelde jurken?

O, als ik verdien, denkt hij, als ik geld ontvang, dan neem ik haar mee naar de stad en dan - dan -

Maar diep in zijn hart hoort hij haar lachende afwerende stem reeds: "Ik een mooie japon? M'n jongen, dat heb ik niet nodig, er is zoveel wat meer nodig is..."

Ze heeft het niet nodig - ja, dat kan ze naar waarheid zeggen. Er zijn vele vrouwen die mooie kleren nodig hebben omdat ze zelf niets zijn. Maar zijn moeder - zijn moeder - is in een oude verstelde jurk een vrouw waar hij een ongehoorde eerbied voor heeft.

Teunis heeft zich stellig voorgenomen in de tijd, dat hij geen school heeft, waaraan hij zich kan verbinden, te helpen in het werk; Verbeek vindt dit een loffelijk streven, want dan doet hij tenminste wat ervaring op van het leven zelf. Het is nooit goed, als een jonge man zo uit de boeken weer in de boeken duikt: praktijk is veel waard. Teunis houdt het een week vol, dan deelt hij zijn vader mee niet voor dit werk geschapen te zijn. Hij bekijkt zijn handen, die hem geradbraakt voorkomen en meldt, dat zijn rug in drie stukken ligt en hij, zo dit werk door hem wordt voortgezet, weldra met stoffer en blik opgeveegd zal worden en dat zal de meester toch niet bedoeld hebben met zijn opleiding.

"Ja, ja," bromt Verbeek, "mijn zoon kan niet op normale manier zeggen dat hij zich te goed acht voor..."

"Man, " valt moeder geprikkeld in, "dat mag je niet zeggen, de jongen heeft zijn uiterste best gedaan je te helpen."

Verbeek gaat hierop niet in, waarom zou hij het doen? Als je aan de kinderen komt, dan zijn moeders de meest onlogische, verblinde wezens op aarde. Tijgerinnen in de aanval. Hij heeft ervaring en het is verstandiger te zwijgen. Teunis is het flaggeschip van de familie en Peter schijnt het tweede te worden. Verwekelijkt geslacht, maar ja, alle mensen hoeven geen arbeiders te worden.

"Goed," zegt hij in antwoord op zijn eigen gedachten. "Henk is van een steviger makelij dan jij, Henk heeft het lang volgehouden..."

"Waarom zeg je dat toch altijd?" Moeder kan het niet erg verkroppen. "Kan Teunis er iets aan doen dat hij lichamelijk minder sterk is? Heeft hij zichzelf gemaakt? Jij wilt altijd alle mensen hebben zoals het je goeddunkt, dat is ook zonde."

Verbluft ziet Verbeek zijn vrouw aan; nee maar, dat lijkt wel op een echte reprimande van vrouw aan man en nog wel in het bijzijn van de kinderen. Het moet niet raarder worden. "Ik neem je die woorden niet kwalijk," zegt hij stroef, "je praat naar je moederhart - ik zie het zakelijker."

De tranen zijn moeder in de ogen gesprongen, haastig veegt ze even langs haar ogen. "Dat bedoel ik niet precies," zegt ze, "ik bedoel dit: ik kan niet altijd verdragen dat je Henk boven de andere kinderen stelt. Het zijn ook jouw kinderen...."

Nu is Verbeek totaal verbaasd. Volg nu eens die gedachtengang - daar moet je wijsgeer voor zijn.

"Stel ik Henk boven de anderen? Daar zal de Here me toch voor bewaren; ik hou me verre van het voortrekken van een boven de ander. Maar ik mag toch wel constateren dat Henk sterker van bouw is dan de andere kinderen? Dat erken ik toch? Daar mag ik toch verheugd over zijn?"

Moeder staat op en gaat naar de keuken. In haar hart weet ze, dat haar man dit gevoel nooit zal begrijpen, het gevoel van enige jaloezie op zijn eerste vrouw. Ze staart het kleine raam uit. Is ze jaloers? Nee. Ze heeft het feit aanvaard, dat haar man zijn eerste vrouw niet kan vergeten, dat is zuiver en goed. Ze heeft geen achting voor mannen, die staan te krijten aan het graf van hun vrouw, om dan binnen drie maanden de tweede te huwen. "Hoe harder kreten, hoe sneller vergeten", zei haar moeder altijd. Verbeek heeft twee jaar gewacht - ze respecteert het in hem, maar telkens is het Henk die zijn voorkeur heeft. Ziet ze het dan verkeerd? Verbeek vindt het vanzelfsprekend, maar zij voelt er een angel in, die steekt. Ze zucht even. Och, laat ze het maar verdragen, zoals zo vaak wanneer ze de gedachtengang van haar man niet kan volgen.

Ze hoort Klaartjes vrolijke plagerij vanuit de kamer, Klaartje, die zo dikwijls de bliksemafleider is geweest: "Vader, het is goed, dat ik Kobus trouw - wat een knaap, vindt u niet? Hij rent de hele dag in het gemeentehuis heen en weer, rooit de aardappelen in het tuintje van zijn vader -"

Dan Teunis' stem: "Ja, ja, zus! Van zulke mensen - daar komen schone kinders van!" Wat Klaartje natuurlijk blozend doet zwijgen. Moeder glimlacht weer: ze heeft veel geluk in haar gezin, laat ze daarop zien.

Dat aardappels rooien blijft in vaders gedachten hangen.

"Peter is nu van de gewone school af..."

"Maar ik leer nog steeds," valt Peter haastig in.

"Laat me uitpraten, jongen," zegt Verbeek, "ik zei, je bent van de gewone school af -"

"Je kunt wel schoolmeester worden," ginnegapt Teunis, maar dan valt de vuist van vader op tafel en rinkelen de kopjes op hun schoteltjes. "Is het nu uit of niet? Jullie kunnen niet alles tegen je vader zeggen, begrepen?"

"Ik begrijp het, vader." Teunis knikt gedwee, doet zijn uiterste best niet in een van zijn schaterbuien los te breken - ook hij voelt dat zoiets niet te pas komt.

De Evangelische Hogeschool, een nieuw begin

In november 1974 werd in Nederland de Stichting tot Bevordering van Bijbelgetrouwe Wetenschap opgericht. De doelstelling van de Stichting is het bevorderen van de beoefening van de wetenschap in onderworpenheid aan de Heilige Schrift.De Stichting begon met een school, genaamd De Evangelische Hogeschool, die zich bevindt in Amersfoort. Het volgende artikel verscheen in een brochure ''De Evangelische Hogeschool, een nieuw begin'' en geeft informatie over de nieuwe school.

Waarom een Evangelische Hogeschool?

De twintigste eeuw kenmerkt zich door een steeds verder voortschrijdende secularisatie. Voor zeer velen speelt Gods Woord nog maar een rol in het godsdienstige leven. De wetenschap beheerst autonoom alle andere terreinen en is daarmee de grote afgod van deze tijd. Het wetenschappelijk denken, de wetenschappelijke methode, vormen de weg naar de oplossing voor de noden die de mensheid nog teisteren. God en godsdienst zijn hierbij niet nodig en alleen maar overbodige ballast. Wie nog godsdienst bedrijven wil, reservere dat voor het kleine prive-terrein van zijn eigen persoonlijke gevoelens.

In het bizonder bij het tertiair (hoger beroeps- en wetenschappelijk) onderwijs is deze secularisatie ver voortgeschreden. En zo werd ruim baan gemaakt voor allerlei ideologieen, zoals b.v. marxisme, communisme, mauisme, atheisme en liberalisme, die elk in een behoefte aan denkkaders voorzien, waarbij de Bijbel een gesloten boek blijft.

Al deze ideologieen worden gedragen door een onberedeneerd geloof in de vooruitgang van onze beschaving op eigen kracht. Men is er van overtuigd dat de tegenwoordige stand van zaken (slechts) een tussenstation is op de lange weg van de evolutie van in stamverband levende primitieve wezens tot een ideale volkeren samenleving waarin alle mogelijkheden tot volmaakte ontplooiing zullen komen.

Dit is het geestelijk klimaat waarin aan onze universiteiten gedoceerd en wetenschap bedreven wordt. Dat wil niet zeggen dat er geen goede uitzonderingen zijn. Maar die bepalen de sfeer aan een universiteit niet. Dit onbijbelse denkklimaat aan onze universiteiten brengt veel christen-studenten in geestelijke moeilijkheden.

Daarom is besloten tot de oprichting van de Stichting Evangelische Hogeschool, die een andere weg wil gaan. Als deze zaak gedragen mag worden door het gebed van de christenen onder ons volk, dan mogen wij het in handen van de Here stellen en ''de God des hemels'', Hij zal het ons doen gelukken en wij, Zijn knechten, zullen ons gereedmaken en bouwen'' (Neh. 2:20).

Onderwijs

De Evangelische Hogeschool is geen theologische hogeschool en geen bijbelschool. Het vak theologie ontbreekt bij de keuzevakken. Het hoofdvak ''bijbelkunde'' dat daar vermeld staat, wil slechts de student voorbereiden op de hogere bijbelcritiek, die hij in het geval van verdere studie aan een van de Nederlandse universiteiten zal ontmoeten en hem daartegen wapenen. Van de studenten van de E.H. zal aan het eind van het cursusjaar een goede bijbelkennis gevraagd worden en zal er met hen gesproken zijn over algemene christelijke beginselen, over christelijk geloof en over een persoonlijke christelijke levenshouding. Dit vak - bijbelkennis - zal in eerste instantie gegeven worden door ds.W.Glashouwer. Daarnaast zullen bij het hoofdvak ''wijsgerige stromingen'' voor alle studenten de belangrijkste filosofische stromingen van vroeger en nu besproken worden door dr. W.J.Ouweneel, die daarover het volgende schrijft: Filisofie als universitair vak is de studie van de diepste levensvragen waar de mensen van alle tijden mee geworsteld hebben en van de pogingen die in de loop der tijden gedaan zijn om op die vragen antwoorden te geven. Deze grondvragen hebben betrekking op de vragen naar het ''zijn'' of ''bestaan'' naar ons ''kennen'' of ''weten'', naar de waarneembare en de niet waarneembare werkelijkheid, naar natuur en cultuur, naar wie de mens is, met o.a.zijn ziel, zijn zeden, zijn godsdienst, enz. Alle studenten aan de universiteit komen in meerdere of mindere mate met de filosofie in aanraking omdat elk vakgebied zijn eigen vakfilosofie heeft. In die vakfilosofie bezint de student zich op de vragen waarom hij dit vak bestudeert, volgens welke regels, hoe het vak is ontstaan, wat de gangbare filosofische opvattingen waren volgens welke dat vak in de opeenvolgende eeuwen bedreven werd, en wat voor waarde de betekenis en de reikwijdte van de onderzoeksresultaten van dat vak zijn. Als zodanig is de filosofie een uiterst belangrijk en onmisbaar vak bij elke universitaire studie.

SLUIT U AAN BIJ HET SALARIS SPAAR PLAN

Het is de tijd weer. En deze keer is het zelfs beter. Want u kunt dit jaar voor het eerst de nieuwe Compound Interest Bond (Afkoop rente obligatie) op het Salaris Spaar Plan kopen. Na het eerste jaar kunt u rente op uw rente verwachten.

Miljoenen Canadezen hebben ontdekt dat het Payroll Savings Plan een goede manier is om systematisch te sparen. Het is eenvoudig. Het is gemakkelijk. En nu, met de nieuwe Compound Interest Bond zullen uw rentes automatisch groeien, jaar op jaar.

De nieuwe Compound Interest Bond

De Compound Interest Bond op het Salaris Spaar Plan is speciaal ontworpen om tegemoet te komen aan uw spaarplannen. Deze nieuwe obligatie her-investeert uw rente automatisch tegen de gegarandeerde jaarlijkse rente van 8.06%. Zo groeit de waarde van $100 Compound Interest Bond:

Nov.1	Waarde	Nov.1	Waarde
1978	$107.00	1983	$158.78
1979	$115.81	1984	$171.77
1980	$125.34	1985	$185.81
1981	$135.63	1986	$200.97
1982	$146.76		

Compound Interest Bonds zijn verkrijgbaar in coupures van $100, $300, $500, $1000 en $5000.

Nadat u volledig hebt betaald kunnen Compound Interest Bonds ingewisseld worden tegen Regular Interest Bonds (te beginnen met $300) die elk jaar op 1 november rente uitkeert per cheque of rechtstreeks op uw chequings of savings account. Dit kan worden geregeld met elke bank waar u zaken doet.

Compound Interest Bonds kunt u elk moment tegen contanten inwisselen. Bij afkoop ontvangt u de normale jaarlijkse rente, plus alle verdiende afkoop rente.

Een goede winst

Nieuwe Canada Spaar Brieven zijn gedateerd 1 nov.1977 en brengen een gemiddelde jaarlijkse rente op van 8.06% als ze tot de vervaldag gehouden zijn. Elke nieuwe obligatie begint met 7% in het eerste jaar en 8.25% voor elk van de 8 resterende jaren.

Geef u vandaag op

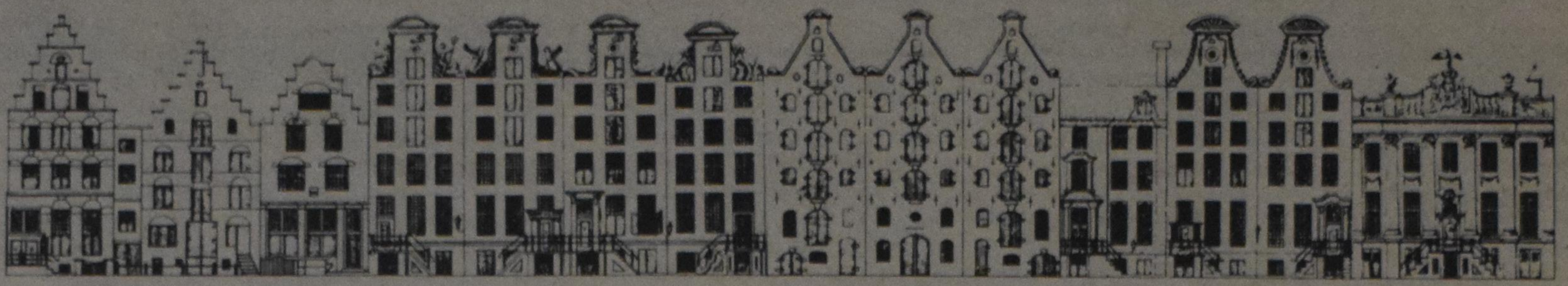
Laat deze kans niet voorbijgaan. Benut deze kans om de nieuwe Compound Interest Bonds op het Salaris Spaar Plan te kopen.

Begin vandaag en zie uw spaargeld groeien.

NEW CANADA SAVINGS BONDS

8.06%

Gemiddelde jaarlijkse Interest tot vervaldag



Nu! Lage 14-60 dagen Charter-class tarieven naar Amsterdam $339*

Boek vroeg voor de feestdagen

U kunt nu vliegen op een normale KLM of CP Air vlucht tegen speciale lage prijzen. Geen redenen meer om per charter te vliegen! Hier zijn de voordelen van deze nieuwe tarieven:

• **U kunt elke dag van de week, behalve op zaterdag**, vertrekken op een CP Air of KLM vlucht naar Amsterdam van de geriefelijke Terminal I op Malton Airport. Vlieg in een groot vliegtuig en geniet van wereldvermaarde service.**

• **U kunt vertrouwen op KLM en CP Air vluchten, of er nu veel of weinig passagiers zijn. Geen risico's dat de vlucht wordt geannuleerd door gebrek aan passagiers.**

• **In vergelijking met andere tarieven kunt u besparen. Bij voorbeeld, er is geen weekend toeslag! U bespaart nog meer als u met kinderen reist.**

• **Uw verblijf in Europa kan zo lang of kort zijn als u wilt binnen een 14-60 dagen periode, terwijl met charters uw data's vaststaan en onveranderlijk zijn.**

• Boekingen voor uw vlucht, heen en terug, moeten tenminste 45 dagen voor uw vertrek zijn gedaan. Als u boekt betaalt u $50 die niet opeisbaar is en u betaalt het volle bedrag 45 dagen voor uw vertrek. Hierna geldt een $100 opzeggingsboete. Wij raden u ten sterkste aan hiervoor een verzekering af te sluiten, voor het geval u uw plannen zou moeten veranderen.

• De lengte van uw trip (14-60 dagen) is exclusief de vertrekdag.

• Canadian Air Transportation belasting (max.$8 p.p.) is nog niet berekend.

Maar alstublieft boek vroeg!

Het aantal zitplaatsen is beperkt, bel dus uw Reisbureau in uw omgeving en maak tijdig afspraken.

* Deze Super Advance Purchase Fare is afhankelijk van goedkeuring van de regering en is van kracht 2 Oct.1977

** Dagelijks tot 31 Oct. 1977.

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L2R 4L3

Notes of Thanks

KOITER-VAN HUIZEN: Mr.& Mrs. Warner Koiter-Van Huizen wish to thank their children, relatives and friends for the many best wishes, gifts, cards and flowers received on their 25th anniversary. A special thanks to the M.C. of the evening Mr. J.G.Van Huizen of St.Catharines who presented us with a beautiful "ouderwetse bruiloft". Above all we thank the Lord who has been with us through all those years in every circumstance. He has been our Guide and we hope and pray that He will continuously bless us in the years to come.

Births

BEBINGH: With thanks to God we are happy to announce the birth of our daughter COBY JANIECE, born August 25, 1977. A sister for Bert-John. Second grandchild for Mrs. J. Fekken from Sarnia. Eleventh grandchild for Mr.& Mrs. D.J.Bebingh from Forest. Proud parents are Bert & Jacqueline Bebingh, 56 Main Street, Forest.

SMIT: Leo and Elaine (nee Bouma) are grateful to God for entrusting to them another child, a daughter DANIELLE CATHERINE, born on September 16, 1977 in Hamilton, Ont.A sister for Kristin and Lenny. Seventeenth grandchild for Mrs. Jacoba Smit and third grandchild for Mr. & Mrs. O. Bouma. P.O.Box 339, Churchill Falls, Labrador, Nfld.

VELDSTRA: Richard and Jetty Veldstra announce that on Sept.20, 1977 God blessed their family with the birth of a healthy son, DAVID SIDNEY, at St.Catharines General Hospital. A baby brother for Michelle.A new grandchild for Mrs. J.Vander Heide and Mr. and Mrs. S.Veldstra, 33 Ramsey St., St.Catharines, Ont. L2N 2K3

Marriages

BENJAMINS-KNETSCH: Mr.& Mrs. John Benjamins of Blyth, Ont. are happy to announce the forthcoming marriage of their daughter EVELYN to ADRIAN KNETSCH, son of Mr. & Mrs. Hank Knetsch of Orono, Ont. The wedding will take place D.V. on October 7, 1977 at 7 p.m. in the Chr.Ref.Church of Blyth, Ont. Dr. R.Kooistra officiating. Future address: Drayton, Ont.

KERSTEN-SINKE: Mr.& Mrs. A.P. Kersten of St.Catharines are pleased to announce the forthcoming marriage of their daughter MARIAM to HERB SINKE, son of Mr.& Mrs. H. Sinke of Jordan Station. The wedding ceremony will take place D.V. on Friday, Oct. 7, 1977 at 6:30 p.m. at the Maranatha CRC of St.Catharines. Rev. H.R.De Bolster officiating. Future address: 306 Vine St., St.Catharines, L2M 4T3.

Marriages

TAEKEMA-ZYLSTRA: Mr.& Mrs. Halbe Taekema of Sarnia, Ont. are pleased to announce the forthcoming marriage of their daughter ANNETTE MARGARET to WYBE ZYLSTRA, son of Mr.& Mrs. Herbert Zylstra of Sarnia. The wedding will take place D.V. on Oct. 8, 1977 at 4 p.m. in the Second CRC of Sarnia, Ont. Rev. J.J.Hoytema officiating. Future address: 341 Emma St., Sarnia, Ont.

Anniversaries

Toronto, 1952 Guelph, 1977
Psalm 98
With deepest joy and gratitude to God we have the privilege of celebrating on October 11, 1977 the Lord willing, the 25th year of marriage of our parents,

WILLIAM HUISKAMP
and
JOHANNA HELENA DE GROOT

Dear Mom and Dad, Thanks for being our folks. You're not getting older, you're getting better. We love you dearly.
Your children,
Gerald
Adele & Ron Service
Bill
Rolfe
We invite you to join with us at this joyous event at an open house to be held on Sat.Oct.8, 1977 at the home of our parents, R.R.6, Guelph from 2-5 p.m. Directions: Hwy.401-Exit 36A, Hwy 6 North-1st traffic light left - 1st crossroad right - 1st driveway left.

Clinton 1952 Fenwick 1977
On October 13, 1977 we hope to celebrate the 25th wedding anniversary of our parents,

PETER GUETTER
and
JOHANNA GUETTER
nee Veldhuis

"He has showed you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness and to walk humbly with your God" Micah 6:8
Their thankful children and grandchildren
John
Joyce & Henry Devries: Juliann and Wendy
Ron, David, Henry, Rick, Ken
Anyone who likes to congratulate Dad and Mom with this happy occasion is invited to come to their open house in the hall of the Christian Reformed Church in Wellandport on Saturday, October 15, from 7:30 to 9:30 p.m. No gifts please, but a small donation for the CRWRC will be gladly accepted. 803 Church St., Fenwick, Ont.L0S 1C0.

1952 1977
With joy and gratitude to God we hope to celebrate our 25th wedding anniversary with our children and relatives on Oct.3, 1977

FRED and SOPHIE ELGERSMAN
nee Mantel

For the Lord is good, His steadfast love endures forever, and His faithfulness to all generations. Psalm 100:5
Their thankful children,
Bill & Rowena: Michelle
Decewsville, Ont.— Bill & Rowena: Michelle
Stoney Creek, Ont.— Chuck & Linda Widdup
Caledonia — Randy
Joanne & Peter Hogeterp (fianc.)
Steven, Peter, Janice, Sophie, Carl, Molly (adopted), Betsy, Martha (adopted)
R.R.1, Caledonia, Ont.
Open house Saturday, Oct.8, 1977, 8 p.m. at Calvin Christian School, Hamilton, Ont.

Anniversaries

1947 1977
We thank the Lord that on Oct.2, 1977 we could celebrate the 30th wedding anniversary of our dear parents

ANTON VAN WYK
and
DOROTHY VAN WYK nee Deelstra

We pray that the Lord will continue to bless and guide them through the years to come.
Their children,
Sylvia
Audrey
Joan & John (eng.)
Dorothy
Nancy
Home address: P.O.Camlachie, Ont. N0N 1E0

1932 1977
Oudega (Sm.) Fr. Wyoming,Ont.
He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust. Psalm 91
We thank God for the 45 years of marriage given to our parents, and grandparents. We hope to celebrate this occasion with them, D.V. Oct. 7, 1977.

TAEDE and AUKJE DEELSTRA
nee De Boer

Sarnia, Ont.— Gordon & Hilly Ellens
Bright's Grove, Ont.— Herb & Riek Deelstra
Wyoming, Ont.— Ralph & Alice Deelstra
John & Pauline Deelstra
Gary & Jane Kroesbergen
Wallaceburg, Ont.— Hank & Frances Dykema
Brentwood Bay,B.C.— Henry & Gladys Deelstra
Atwood, Ont.— Arnold & Anne Deelstra
Port Elgin, Ont.— Harry & Alice Giethoorn
Chatham, Ont.— John & Bonnie VanKesteren
John & Margaret Hopman
47 grandchildren and 4 great grandchildren
Open house will be held Oct.7, 1977 from 2:00 to 5:00 p.m., Superior Street, Wyoming, Ont. N0N 1T0

1952 1977
We are very proud and pleased to announce that on October 4, 1977 we will be celebrating the 25th wedding anniversary of our parents

BART and FRANCES HUIZINGA
nee De Jong

We thank God for His watchful eye over them these past 25 years and pray that our merciful Father may watch over them for many years to come.
Their thankful children,
Toronto — Pat Huizinga
Sarnia — Betty & Arnie Wildschut: Michael
Kitchener — Grace & Larry Schnell: Christina
At home: John
Ralph
Home address: 1296 Michigan Ave. Sarnia, Ont. N7S 3Y2.

On Oct.1, 1977, D.V. we hope to celebrate the 30th wedding anniversary of our dear parents

CLARENCE and RENS VISSER
nee Elgersma

Happy anniversary, Mom and Dad! We pray that the Lord will continue to bless you and give you many more happy years together.
With love from your thankful children and grandchildren,
Waterloo — Gaele and Coby Visser: Paul Clarence
Dundas — Ken and Shirley Vander Laan: Kevin and David
Dundas — Ron
Clarence
Jennifer
Home address: 166 Melville St., Dundas, Ont. L9H 2A8

Anniversaries

Orangeville Howard City
1952 1977
In all thy ways acknowledge Him and He will direct thy paths. Prov. 3:6
On Oct. 12 D.V. my parents

JOHN J.VAN BARNEVELD
and
ELLY VAN BARNEVELD nee Vos

will have their 25th wedding anniversary. We hope to celebrate this happy occasion on October 8. Open house will be from 2-5 p.m. at 7625-104th St., Howard City, Mich.
Their daughter Margaret

On the 11th of October, 1977

BART MULDER and
RIEK MULDER-Spee

and their children,
Arnold, Sylvia, Neil, Bert, Ted, John
hope to celebrate on that day that the Lord brought their parents together in the holy bonds of marriage 25 years ago.
Our house will be open on that day for best wishes (only please) R.R.3, Norwich, Ont. N0J 1P0

Obituaries

Op 6 september nam de Here tot Zich in Zijn heerlijkheid onze geliefde vrouw en moeder,

ALEIDA BRUINS-KRUITHOF
op de leeftijd van 74 jaar.

Haar leven was Christus, haar sterven gewin.
Drayton, Ont.— Willem Jan Bruins
Hoogeveen, Ned.— Paul & Grace Bruins
Corunna, Ont.— Alice & Jac. de Roos
en 6 kleinkinderen

"Going home to be with Jesus." This is what

NICK GROENEWOLD

said on September 10, 1977, the day when the Lord ended his suffering.
Always remembered by his loving wife Sharon,
his mother, Mrs. J. Groenewold,
his children, brothers, sisters, nephews and nieces.
Cowichan Station, B.C., Sept. 1977.

On September 15, 1977 at the age of 83 the Lord took Home, quietly in her sleep, our beloved mother, grandmother and great grandmother

WIETSKE VANDERPLOEG
nee Braam

Psalm 73:23
Delfzijl, Holl.— Riek
Komoka, Ont.— Bert & Elaine
Epe, Holl.— Bouk & Henk
Komoka, Ont.— Ralph & Coby
Hilversum,Holl.— Siets & Roel
Geralton, Ont.— Bill & Joanne
London, Ont.— Fred & Jane
Komoka, Ont.— Paul & Mary
Grandchildren and great grandchildren
Predeceased by her husband Pieter, son Piet and two daughters Ideke and Margaret.

For Sale

Mobile home with cabane, furnished, and new carpet. Price U.S.$ 3.400. 5 min. from Chr.Ref.Church in Bradenton, Florida (Orange Grove Mobile Park). T. Linker, 452 Carrie Street, Strathroy, Ont.Phone 1-519-245-0352.

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Personal

Young lady, middle thirties, would like to meet and correspond with a Christian Reformed gentleman, around 35-42. Please write to Box 4224, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3

Chr.Ref.weduwnaar zou gaarne kennis maken met een nette, lieve, eenvoudige vrouw om samen de eenzaamheid op te lossen. Ben 67 jaar oud. Brieven onder nr.4223, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3

Als u de waaromtrent weet van de volgende personen, neem dan contact op met de Consulate of the Netherlands, 10 King St.E., Toronto, Ont. M5C 1C3. Tel.(416) 364-5443
VAN WINSEN, A. Het laatst woonachtig op het adres 74 Main Street, New Market
LUKERVELATS, C.A.het laatst woonachtig op het adres 194 Gary Drive, Weston.
VAN SPRONSEN, Roelof, geb. 27 feb.1914 te 's Gravenhage, medio september 1976 naar Canada geemigreerd
WILLEBRANDS, Boudewijn, geb. 6 juni 1930 te Rotterdam, in juni 1957 naar Canada geemigreerd
BOLT, Jurrien, geb. 10 aug.1912 te Uithuizermeden. Op 7 aug.1951 naar Canada geemigreerd
STRIJDONK, Cornelis, geb. 6 jan. 1922 te Amsterdam. Op 21 juli 1950 naar Canada geemigreerd.
DEN BOER, Matthijs, geb. 31 aug. 1912 te Rotterdam, op 20 oct. 1953 naar Canada geemigreerd.
HURENKAMP, Johannes E.H. geb. 2 nov. 1948
ARLER, C., geb. 25 juli 1929, in maart 1977 naar Canada geemigreerd
SNIJDERS, Leendert, geb. pl.m. 1905; in 1925 naar Canada geemigreerd
SNIJDER, Reinder, geb. 26 sept. 1912 te Nijlamer; op 11 juni 1957 naar Canada geemigreerd

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THE JARVIS DRAMA CLUB

presents the Frisian play

"It Heft Yn Hannen"

in Strathroy,Ont. on Wednesday, Oct.26, 1977 at 8:00 p.m. in the Colborne Public School

in Bowmanville, Ont., on Saturday Oct. 29, 1977 at 7:30 p.m. in the Knox Christian School

in Woodbridge, Ont., on Friday, Nov. 4, 1977 at 8:00 p.m. in the Christian High School

in Vineland, Ont., on Saturday, Nov.5, 1977 at 7:30 p.m. in the Vineland Public school.

in Jarvis, Ont., on Saturday, Nov.12, 1977 at 7:30 p.m. in the Jarvis District Christian School.

CALENDAR of EVENTS

Oct. 13 The Southwestern Ontario league of the Canadian Federation of Chr. Ref. Women will hold its fall rally at the Strathroy (East) CRC on Oct. 13 at 10 a.m. with Rev. P. Kranenburg as speaker. Afternoon speaker will be Mr. John Struik of Salem.

Oct.15 Annual meeting of the Committee for Justice and Liberty Foundation in Toronto. Guest Speaker Archbishop Ted Scott, Anglican Church Primate: "Enough is enough".

Oct.18 Dr. Anthony Diekema, Calvin College president, will speak in Hamilton, Ont., time and date to be set.

Oct.19 The Southeastern Ontario league of the Canadian Federation of Chr. Ref. Women will hold its fall rally in the Burlington, Ont. CRC with Rev. John Zantingh of Dundas guest speaker at 10:30 a.m. and Mr. Noel Churchman speaking at 2 p.m.

Oct.22 The Netherlands Bazaar will be held at Thornhill Community Centre, 7755 Bayview Ave. at John Street, 11 a.m. to 9 p.m. Admission free, ample parking.

Oct.29 Frisian Play: "It Heft yn Hannen", 7:30 p.m. Knox Chr.School, Bowmanville, Ont.

Nov.4 Frisian Play: "It Heft yn Hannen", 8 p.m. Chr. High School Woodbridge, Ont.

Nov.5 Frisian Play: "It Heft yn Hannen", 7:30 p.m. Vineland Public School, Victoria Ave.

Nov.9 Dr. Anthony Diekema, Clavin College president, will speak in Toronto, time and place to be set.

Speaking tour of Dr.Michael Ruiter

Dr. Michael Ruiter. newly elected executive director of the National Union of Christian Schools, will be touring Ontario during October meeting with school boards and PTAs. The schedule is prepared in conjunction with the Canadian Christian Education Foundation.

Oct.3 Wellandport, public meeting, 8 p.m.
Oct.4 Dundas, Calvin Chr.School, Niagara Principals' Club,1.30 p.m.
Oct.4 Dundas, Calvin Chr.School, public meeting sponsored by Dundas and Burlington Chr.School boards, 8 p.m.
Oct.5 London, London Parental Chr.School, Chatham Principals' Club, 2 p.m.
Oct.5 Aylmer, Aylmer Chr.School, public meeting 8 p.m.
Oct.17 Bowmanville, Knox Chr.School combined school boards of Oshawa, Knox and Durham High, public meeting, 8 p.m.
Oct.18 St.Catharines, combined school boards and education committees meeting, 8 p.m., place to be announced.
Oct.19 Barrie, Barrie Chr.school, combined Barrie and Collingwood school boards, 7.30 p.m.
Oct.19 Rexdale, Timothy Chr.School, Toronto Principals' Club 1 p.m.
Oct.20 Brockville, Brockville Chr.School, Eastern Ontario Principals' Club, 1 p.m.
Oct.24 Sarnia, Sarnia Chr.High, combined Wyoming, Sarnia Parental, Sarnia Lambton High, public invited, 8 p.m.
Oct.25 Clinton, Clinton Christian School, 8 p.m.
Oct.26 Hamilton, Calvin Christian School, 8 p.m.
Oct.27 Toronto (Willowdale), Willowdale Christian School, combined with all Toronto school boards and education committees.

Feike Asma 1977 Jubilee Concert Tour

Oct.12 Hamilton Ont.: Central Presbyterian Church
Oct.14 Guelph, Ont.: St.George Anglican Church
Oct.15 Orillia, Ont.: St.Andrew's Presbyterian Church
Oct.17 Toronto, Ont.: St.Paul's Anglican Church, with the choir "Praise the Lord", L.Kooy, director.
Oct.19 Smithers, B.C.: Chr.Ref.Church
Oct.20 Surrey, B.C.: Can.Ref.Church
Oct.21 Seattle, Wash.: First Presbyterian Church
Oct.26 Vancouver, B.C.: St.Andrew's Wellesley United Church
Oct.28 Calgary, Alta.: Grace Presbyterian Church
Oct.29 Lacombe, Alta.: Canadian Union College.
Further recital dates will be announced at a later date.

Sept.26- Oct.25 **Your Christian Will is important;** A presentation of a color film, discussion with questions and answers on making a will, and free literature. Sponsored by Christian Stewardship Services. Everyone invited, no obligation. For more information, call CSS (416) 598-2181, or contact your pastor. Sept.26, 8 p.m. **Jarvis, Ont. CRC;** Sept.28, 8 p.m. **St.Catharines, Ont. Maranatha CRC;** Sept.29, 8 p.m. **Hamilton, Ont. Mount Hamilton CRC;** Oct.3, 8 p.m. **Trenton, Ont. Ebenezer CRC;** Oct.4, 10 a.m., **Trenton, Ont. Ebenezer CRC;** Oct. 4,, 8 p.m., **Bowmanville, Ont., [Maranatha], CRC;** Oct.6, 8 p.m., **Whitby, Ont. Hebron CRC** ; Oct.11, 7:30 p.m., **Orangeville, Ont. CRC;** Oct.14, 8 p.m., **Drayton, Ont. CRC;** Oct.24, 8 p.m., **Brandon, Man. CRC;** Oct.25, 8 p.m., **Winnipeg, Man. Kildonan CRC.**

Schaeffer Film series

The ten week film series How Should We Then Live? is being shown at the Toronto (Rehoboth) CRC, 800 Burnhampthorpe Rd., Etobicoke from Oct.3 to Dec. 12. The series is being shown on ten consecutive Mondays and includes such topics as the Roman Age, the Middle Age, the Renaissance , the Reformation, the Revolutionary Age, the Scientific Age, the Age of Non-reason.

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Everyone is invited to the annual

Fall Rally

of the
South Western Ontario League of Ladies Societies
to be held on
October 13, 1977 at 10 a.m.

in the
East Strathroy Chr.Ref.Church
at 446 Metcalfe St. in Strathroy, Ontario

Morning Session: Speaker: Rev. P. Kranenburg
Topic: Using Our Talents Wisely (Matt.25)
Afternoon Session: Speaker: Mr. John Struik
Topic: Chr.Counselling: Should It Be Necessary

LADIES, COME ONE— COME ALL!

Fall Rally

Date: October 19, 1977

Place: Christian Reformed Church of Burlington

MORNING: 10 o'clock a.m. coffee
10:30 a.m. SHARP Rev.J.Zantingh, Dundas

AFTERNOON: 2 p.m. Mr.Noel Churchman
"Christian Horizon work"

Visitors are most welcome
South Eastern League of
Christian Reformed Ladies Societies

ANNUAL MEETING

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Primate, Anglican Church of Canada

speak on

Enough is Enough

Saturday, October 15, 10 A.M.

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Be sure to take in this fall's all-Ontario students' Conference. The theme is LIBERATION and our keynote speaker is none less than Clark Pinnock, well-known evangelical author and ethicist now at McMaster.

The place is Camp Shalom (near Cambridge). Come early; register and get acquainted with fellow students from all over the country; spend an unforgettable Saturday rapping with Pinnock; take time for fun and frolic too; and peak the conference with an on-site worship service on Sunday. Your cost: only $18 for students; $23 for non-students.

Reserve the weekend now and register with any of our campus ministers.

Books

The Re-birth of the State of Israel, is it of God or men? Arthur W. Kac. Baker Book House (Canada G.R.Welch Comp.) 384 pp. Price $5.50

Reviewed by Dr. L. Praamsma

This book is a revised edition (actually the fifth one) of a work which first appeared in 1958; the corrections or additions are of minor importance. The author was born in Poland of Orthodox Jewish parents. He visited the Hebrew schools in Warsaw and spent a year in one of the Talmudic schools of that city. While studying at the Warsaw University he was converted to the Christian faith.

He studied at Columbia University and partly at the University of Minnesota, became a general physician and after that a consultative radiologist in Baltimore.

Dr. Kac is highly qualified for the goal he tried to attain: to describe the meaning of Israel's history throughout the ages, its present situation and what we may expect or hope for in the future.

His book is extremely informative. Nobody will read it without gaining some interesting and important knowledge from it.

It is not amazing that in 1891 five hundred American clergymen and other leaders in the country presented a note to president Harrison asking him to give Palestine back to the Jews? They wrote: "According to God's distribution of nations it is their home... Under their cultivation it was remarkably fruitful land, sustaining millions of Israelites... Why shall not the powers which under the treaty of Berlin (1878) gave Bulgaria back to the Bulgarians and Serbia to the Serbians now give Palestine back to the Jews? We believe this is an appropriate time to show kindness to Israel..." (p.51)

In the hearts of those Americans there was no doubt about the answer to the question who the real and original Palestinians were.

Very instructive is what the author writes about the situation of the present American Jewry, about the three groups among them; the Orthodox, the Conservative and the Reform Jews. One cannot refrain from making a comparison with the situation of Christianity today. Very striking is the opinion of Dr. Kac: "American Judaism has made everything its centre but God." (p.106) In this connection I missed a reference to the book of Herman Wouk: "This is my God" to which these words certainly are not applicable.

The main thrust of the book is that there is an unbreakable connection between the people of Israel and Palestine; that God promises already in Gen. 49:10 that "whatever history may have in store for Israel, at the time of the end she will be a nation in her own land, and in possession of full political independence" (p.25) that after Jesus comes back the Jewish people will enter upon their God-given mission (p.363); that the Church age is the first period of the Christian era, but that after Jesus' return that period will be over and then Israel's second mission will start: the conversion of the nations to God. (p.365) Here I must object.

It is of minor importance that the author sometimes makes some unwarranted statements (he identifies the Japhetites with the 'Aryans' without making clear what he means with that term and evidently leaning on antiquated source material, pp.244-246), or that he assures us with Chaim Weizman that "the British statesmen of the old school (like Balfour, Lloyd George, Churchill, Lord Milner and General Smuts) were deeply religious." (p.51)

The main difficulty is that the author, in my view, sometimes too hastily jumps to conclusions as far as his exegesis of the Bible is concerned. I referred already to his interpretation of Gen. 49:10; I would add that of Hosea 3:4,5 in which the prophet, according to Dr.Kac, speaks about Israel's present condition which will end when the Davidic monarchy will be restored in the land of Israel. (pp.149-151)

I would prefer here the exegesis of Dr. J. Ridderbos who writes in his commentary: "The complete fulfilment of these words should not be expected, as the millenarianists do, in a litteral way, but, according to the testimony of the New Testament in the gathering in of the children of God in the church of the new covenant, and the complete fulfilment will be there on the day of Christ's return."

It is evident in many quotations of the Old Testament that the author is a millenarianist, and I need not repeat here the objections which have been brought forward many times against this point of view. We get the impression that all the prophecies of the Old Testament have their final scope in the redemption and resettlement of Israel (the Jews), not in the New Israel which is the church.

In spite of this serious objection I would like to stress the fact that this book has been written by a fellow-believer in Jesus Christ, and that it is very instructive in getting valuable insights in Israel's history and present situation.

Let's Play Chess

THE WEAK QUEEN PAWN

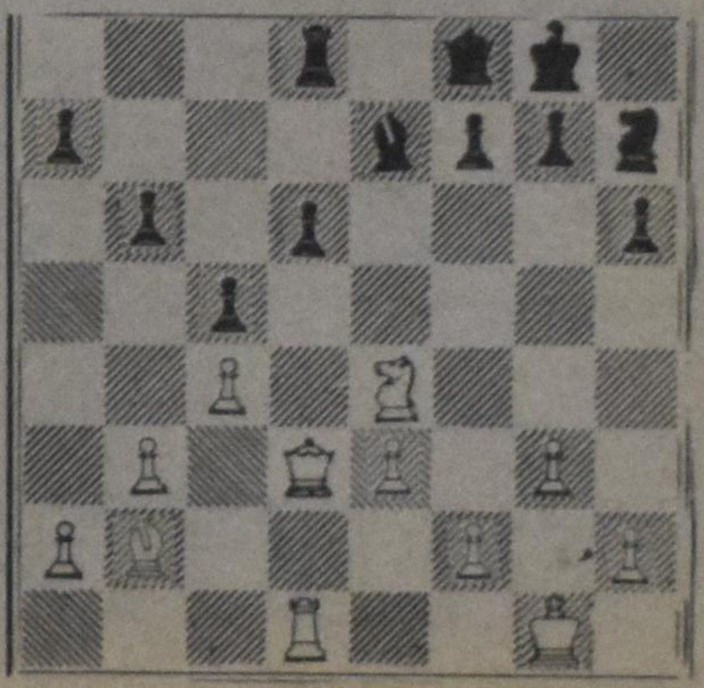
The following game clearly shows the inherent weakness of a center pawn when left open to attack from all sides. The middle game is taken up largely with the attack and defense of the Queen pawn. This game was played in the 1976 series.

White	Black	White	Black
B.Dikland	P.Lamain		
1. P-KN3	P-QN3	7. P-KN3	O-O
2. B-N2	B-N2	8. B-N2	P-KR3
3. P-K3	P-K3	9. O-O	QN-Q2
4. N-KB3	P-Q3	10. QN-Q2	P-QB4
5. P-QB4	N-KB3	11. Q-B2	N-R2
6. P-Q3	B-K2	12. QR-Q1	P-K4

Both Queen pawns are potentially weak. Neither one is protected by another pawn. Watch how an unusual combination leaves Black with the weak pawn!

13. NxKP	BxB	16. QxB	QxN
14. NxN	BxR	17. N-K4	R-Q1
15. NxR	BxQP		

Black
P.W.Lamain



White
B.Dikland
White to move

Notice how three of Black's pieces are used to protect his pawn. Since Black is so restricted, he will try to free his position.

18. Q-Q5	Q-K1	20. B-K5	
19. P-KB4	B-B1		

The fourth piece attacks!

20. —	B-K2	23. NxN ch., PxN	
21. B-N2	B-B3	24. P-K4	P-N4
22. BxB	NxB	25. P-K5	

A lowly pawn delivers the final attack on the Queen's pawn and makes it fall. The resulting position left Black with one pawn down and he was forced to fight for a draw. However, Mr.Dikland managed to turn his extra pawn into a passed one and force the win.

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